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Dr. A. M. Fairbairn are passed over. The Cambridge school, led by Lightfoot, which has done so much for New Testament inquiry, does not suffer this complete extinction. But it is strange to the English mind to learn that Lightfoot's fame, or, rather, want of it, rests exclusively upon some ephemeral contributions to the *Contemporary Review*, which were called forth by a long-since discredited work. Dr. Pfeiderer's want of living contact with the conditions of English theological thought is nowhere more aptly illustrated than in the closing sentences of his book. "The place where Green and Hatch labored and cast the light of philosophical and historical knowledge cannot fall back again into the night of the Middle Ages. The days of a Newman and a Pusey are forever past for Oxford and for England." "*Lux Mundi*" and "*Science and the Faith*" made almost immediate reply to this prophecy, a reply which affords very ample food for reflection to those who would chronicle the development of theology in Great Britain. "The High Church 'bees had carried off the honey from Green's hive.'"

R. M. WENLEY.

DIE LEBENSANSCHAUUNG DER GROSSEN DENKERN: EINE ENTWICKLUNGSGESCHICHTE DES LEBENSPROBLEM DER MENSCHHEIT VON PLATO BIS ZUR GEGENWART. Von Rudolf Eucken. Leipzig, 1890. 490. S.

When the logical premises of the Hegelian system were abandoned, important changes necessarily followed in that field, so successfully cultivated by the Hegelian school,—the history of philosophy. It was impossible henceforth to treat the development of philosophical thought merely as a logical-metaphysical process evolving by an inherent necessity. Though recognizing an inner necessity and sequence in the development of philosophy, it was nevertheless observed that its development was brought about by men, and that these men might have been influenced by other than logical motives in forming their individual theories of the universe. Especially the most general conceptions of the worth of life, of the place of man in the world, of his relation to God and to his fellow-men, thought in part illogical, were recognized as very important preliminary conditions, and consequently as factors of the highest significance in the building up of systems of philosophy. An exhaustive presentation of them is the skillfully-executed task of the work under consideration. Let us not be misunderstood. It is not the author's opinion that the development of philosophy should be explained by the purely subjective moods in which the thinkers have framed their theories of the world, instead of by the strictly logical method of treatment formerly in vogue. Just herein lies the value of the book, that it shows how these apparently subjective moods, especially of the greatest thinkers, result from the solution of universal problems; how general convictions concerning man and the universe are caused by the ethical problems which are peculiar to each time, and which, upon high penalty, must be solved; how from this point of view the great systems are to be regarded as the different methods which men have employed in order to solve the ethical problems before them. On the other hand, this work shows that there never has been any problem of vital importance which has not received expression in the fundamental ethical principles of each great system. In this light the history of philosophy appears

as the quintessence not only of the scientific but of the entire mental life of mankind.

The gravest fault we have to anticipate is that the author limits himself to a consideration of the great systems. Although the treatment is thus simplified, the greater interest of the reader to learn about all the various ramifications and transitions of philosophy, which appear with each new formulation of the problems of life, remains unsatisfied by this book. We hope to see an equally thorough treatment of this phase of the subject. This hope is justified by the fact that the only chapter which goes somewhat more into detail—"The Reconciliation of Christianity with Hellenism"—is by far the most successful and interesting of all.

Objection might perhaps be made to the author's attempt to establish for our time a distinction between "the new" and "the modern," or if not against the distinction itself, yet against the way in which it is carried out. It is only possible to consider these forces,—"the new" and "the modern" as parallel currents, if we regard the spirit of criticism as the specific criterion of the "modern" mind. But neither is this possible, nor does the spirit of criticism fully characterize the modern mind, if it is to be distinguished at all from "the new." Equally objectionable is the pessimism expressed at the conclusion, which, in my opinion, does not do justice to the scientific work of the present time. But since these slight objections are all that we have to bring against the book, after reading it, we shall not make a mistake in declaring it to be a very valuable treatise upon the history of philosophy, especially of its ethical features, and we desire to express to the author our sincere thanks for much instruction and inspiration.

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SYSTEM DER ETHIK, MIT EINEM UMRISSE DER STAATS UND GESELLSCHAFTSLEHRE
Von Friedrich Paulsen, a.o. Professor an der Universität Berlin. Zweite verbesserte Auflage. Berlin: Wilhelm Hertz, 1891. Pp. xvi. 907.

The second edition of Professor Paulsen's *Ethics*, the first of which was discussed in vol. i., No. 1, p. 124 of this journal, shows, so far as I have noticed, no essential deviation in any direction from the stand-point taken in the first edition.

In this edition this excellent and valuable work has been better finished in its details, and some parts have been more fully elaborated. As the author points out in his preface, the second book has been thoroughly revised and its fundamental conceptions have been more precisely stated. But the changes made will not, as it seems to me, modify the judgment passed on the first edition. It might be called a *Theodicy* in a grand style, since it endeavors to show that there always has been and is "a soul of goodness in things evil." If we take into account, furthermore, the author's belief that mankind as a whole neither grows happier nor better, we need not be surprised at the conservative tone which runs through the whole work. The book shows only slight indications of the warmth and passion of an ethical reformer.

In the first edition there were wanting, as it seems to me, two important chapters: One upon the "Ethics of Belief," expounded to us so forcibly by the late